

## *Sūrah 75*

### *Al-Qiyāmah*

(The Resurrection)

(Makkan Period)

#### *Title*

The title *al-Qiyāmah* is taken from the opening verse of this *Sūrah* and also happens to be its subject matter, for the entire *Sūrah* deals with the Resurrection.

#### *Period of Revelation*

There is no report to indicate its period of revelation. However, regarding the subject matter of this *Sūrah*, internal evidence indicates that it is one of the earliest *Sūrahs* revealed in Makkah, for, after verse 15, the discourse is suddenly interrupted and the Prophet (peace be upon him) is told: "Do not move your tongue hastily (to commit the revelation to your memory). Surely it is for Us to have you commit it to memory and to recite it. And so, when We recite it, follow its recitation attentively, then it will be for Us to explain its meaning." (Verses 16–19).

Then from verse 20 onwards the same theme which was interrupted at verse 15 is resumed. The background to this

parenthetical statement in the *Sūrah* is that as Gabriel recited the *Sūrah*, the Prophet (peace be upon him) kept repeating it lest he might forget any word of it. It is thus fairly clear that it was revealed at a time when the experience of revelation was new for him and he was not accustomed to receiving it. There are two other instances of this in the Qur'ān; (a): "Hasten not with reciting the Qur'ān before its recitation to you is finished." (Verse 114 of *Sūrah Tā Hā*) and (b): "We shall make you recite (the Qur'ān) and then you will not forget it" (Verse 6 of *Sūrah al-A'lā*). Later, no such directive was issued to him as he had become accustomed to receiving revelation. That is why this advice is given to him only at three places in the Qur'ān.

### *Subject Matter and Themes*

This and later *Sūrahs* up to the end of the Qur'ān were revealed after the sending down of verses 1–7 of *Sūrah al-Muddaththir*. In terms of their subject matter and style, these *Sūrahs* are almost identical and they were sent down in quick succession, one after another. They forcefully and effectively present the teachings of Islam, articles of Islamic faith and moral teachings in comprehensive but brief sentences. The Makkans are vehemently warned against their errors and deviations. This unnerved the Quraysh chiefs to the extent that they devised plans for discrediting the Prophet (peace be upon him) before the next *Hajj* season approached. They hurriedly organised the conference to devise the scheme which we have referred to in the introduction to *Sūrah al-Muddaththir*.

This *Sūrah* answers all the doubts and objections of the deniers of the Hereafter, one by one. Weighty arguments are adduced in support of the possibility, occurrence, and necessity of the Resurrection and the Hereafter. It is emphasised that the rejection of the Hereafter is not based on any rational logic. Driven by their selfish motives, the disbelievers are not ready to accept this reality. They are alerted to the occurrence of the inevitable Last Day when they will be presented with their record of deeds. Even before anyone sees his record, he will be fully aware of what he has done during his past life. He knows himself best, notwithstanding his pretexts and pleas for concealing his misdeeds from others and for assuaging his own conscience.